

STRATEGY RESEARCH PROJECT

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THE UNITED STATES ARMY RESERVE CHAPLAINCY IN THE ARMY AFTER NEXT

BY

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U.S. Army War College
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ABSTRACT

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The United States Army is reshaping the force for the twenty-first century. An ongoing endeavor which looks into that near-distant future is the Army After Next (AAN) project. The focus of the project is on issues of interest to the Army looking out thirty years. The AAN focuses in four areas: probable geopolitical realities, evolving military art and science, human and organizational behavior issues, and technology. The United States Army Reserve's (USAR) chaplains will be key advisors for commanders and soldiers' spiritual leaders in this new environment. This paper explores the implications of the AAN on the mission, composition and training of United States Army Reserve (USAR) chaplains with particular emphasis on the USAR chaplain's dual-citizen role. The thesis is that training is the most important element in designing future ministry for the USAR chaplain.

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Disclaimer: the use of the masculine pronoun when referring to chaplains or chaplain assistants is a convention chosen for ease of reading. It is intended to include the female gender. The author and the Chaplain Corps are committed to sexual equality in all its doctrine and practice.

Today, as the world hurtles out of the industrial age and into a new century...A revolutionary new economy is arising based on knowledge, rather than conventional raw materials and physical labor. This remarkable change in the world economy is bringing with it a parallel revolution in the nature of warfare.¹

Alvin and Heidi Toffler

War in the twenty-first century will be unlike all the previous wars in history. The current generation of the United States military strategists recognizes that the war of tomorrow will be based on leading edge technology which will alter the basic ways in which humans interact. The world already is experiencing dramatic changes as the computer and its child, knowledge-based technology, has changed the way the world does business. The prognosis for even more extraordinary uses of knowledge-based technology is already nipping at the heels of military and civic researchers.

Based on this kind of look at the future, today's Army (and other military) leaders are already creating the force required to operate in such a new environment. Due to the power of this new technology coupled with the high costs of maintaining military forces, it is clear that knowledge-based, smaller, mobile and more lethal soldiers and units will be the essence of future war fighting. Yet in this complex mix of humans and technology there is a need to consider the role of the spiritual needs of those soldiers who will serve the nation in this challenging new world.

needs of those soldiers who will serve the nation in this challenging new world.

The Army chaplain exists by law to insure that the "free exercise" rights² of soldiers are not transgressed; but this "revolution in the nature of warfare" may well demand a parallel revolution in how chaplains are prepared to serve the Army's soldiers. The USAR chaplain, serving in his dual-role of citizen and soldier, will have unique challenges in such a "knowledge-based" culture. This study explores some of the critical issues involving religious support in the AAN. It offers some suggestions for the future training of USAR chaplains in support of the thesis that training is the most important single component for a successful ministry to the soldiers in the AAN. In order to be a true spiritual advisor the Chaplains Corps must prepare its chaplains to serve differently and more efficiently in the future.

SCENARIO

THE UNITED STATES ARMY RESERVE CHAPLAINCY IN THE ARMY AFTER NEXT

Chaplain (CPT) Jeff Connors, USAR, sat stunned at his office desk: he was reviewing his Sunday sermon for the next day when his secure military pager beeped. On the pager screen were the words, "Red Bird has flown". He called his chaplain assistant³ immediately and simply said, "Red Bird has flown". His assistant would know that code phrase meant "full mobilization; show up at the Reserve Center the next day at 1400".

Once Jeff gained his composure, he began to sort through all the questions in his mind: Was his duffel bag packed properly? Did the board chairman ever sign that church mobilization contract he submitted? What would his wife and children say? How long would it be? Will I have a job when I return? Who will see old Aunt Mary in the hospital during her last days?...and a thousand others.

Before he could turn to all those questions, however, he had to sign on to the Unit Mobilization Processor (UMP), a secure computer link to his unit. All important data required for mobilization was right there in front of his eyes. The digitization of the Army, started at least 25 years prior in 1995, had done wonders for helping the USAR keep track of all

critical data. In fact, later that night, the Commander would be talking to his staff via the video conferencing capability each soldier had in his or her home.

Jeff's mind raced through some of changes he had seen and heard about in his 7 years of Army Reserve life:

- The National Guard, as a result of several Quadrennial Defense Reviews and National Defense Panels, found itself relegated to a purely "home defense" mission.⁴ This mission was strengthened after terrorists simultaneously set off two biological weapons in Chicago, Illinois and St. Louis, Missouri - America's heartland. America found itself woefully unprepared to cope with such a massive disaster and demanded the National Guard be released of all missions outside the continental United States. The result was a significant increase in the USAR force structure as the "tail of the war dog." The USAR's Operational Tempo (OPTEMPO) also increased proportionately.

- After the reunification of Korea, Russia and China emerged as new "peer competitors" in world politics. Years of United States economic support had enabled Russia and China, covertly, to pour enormous amounts of money into information technology...which was immediately applied to the military. Additionally, Russia worked very hard to strengthen its ties with its former Soviet client-states. The result was that the new

Russian Federation had Ukraine, Belarus and several Central Asian republics solidly in its camp.

- The world's map had changed considerably: The Western Provinces of Canada formed a unique trading partnership with the Western United States. Tremendous amounts of natural resources from Alaska to California were now available in a way they had not been before...and the whole area was now a key part of America's strategic interests in the Pacific basin.

The European Economic Union had been a reality now for 15 years and had significantly reduced America's super-power status. NATO was dissolved - Europe felt it could now defend itself against any aggressor. America's economic partnership was strongest with South America...it had become obvious it was in the USA's best interest to maintain the strongest ties within her own hemisphere.

- America was now between the second and third ranking Spanish-speaking nations in the world. The assimilation of Spanish-speaking immigrants into the American mainstream forced the Army (and Jeff) to make learning the Spanish language a priority. Without Spanish fluency, a major part of the Army and USAR could not be trained for battle.

- Generation X had matured. Jeff was born just after the "Xer" generation made its mark on America. He was now dealing with that generation's children. The challenges of the Xers made

every day an exciting one in his ministry. The broken homes of their youth and their pessimistic outlook on life had prompted them to foment their own "1960's revolution" in the early 2010's. Their postmodernist search for truth (which was defined by the individual or community rather than by any rational or objective means), left many of them cynical about their future.⁵

The military was completely irrelevant in their eye, and as a consequence, the USA had reverted to a solid isolationist stance in world affairs. America left the United Nations in early 2015. This attitude left its mark in the National Security Strategy which declared: "America has only one area of interest and that is the people of the United States. Our first priority is the protection of our borders and the prosperity of its citizens. To this end we pledge to solve our own internal challenges and let the world community solve its challenges as it sees fit."

- The Chaplain Corps started recruiting heavily in colleges. Prior to his commissioning, he heard that the chaplain recruiting emphasis was mainly in seminaries and denominational conferences. Unfortunately, these places did not provide the kind of chaplain the Corps needed: young! Seminaries and ecclesiastical conventions were full of older, nearing-age-40 people. Jeff himself had been recruited in college while involved in an independent Christian campus group.

Chaplain Connors did not have much time to reflect...one more sermon had to be preached before he said good-bye to his family. He hoped everything was in order.

DEMOGRAPHICS OF 2025

As the preceding scenario indicates, America will be a different place in 2025. The "Generation X"⁶ - taken from the title of Douglas Coupland's 1991 novel - will be in charge of the country. Born between 1963 and 1977, these adults will bring some unique traits to the American scene. Reared in a society where divorce affected half of all U.S. families; where both parents were working; where parents were not often around, this generation became adults with a pessimistic attitude.⁷ As one Xer put it, "(Baby) Boomers had free love; we have AIDS. They had the War on Poverty; we have a trillion-dollar debt. They had a booming economy; we have downsizing and pollution".⁸ For the military planner these are among the attitudes and facts that will act upon the soldiers of that period.

The Generation X soldier of 2025 will provide unique challenges to the Army scene. They will bring to the AAN:

- **A high ability to use information technology.** Although the soldiers of the AAN will have "greater expertise in the area of information technology which can greatly help an information-based military...(this) stronger emphasis on weapons and technology may reduce human elements such as esprit de corps."⁹

The Xers technological expertise will enhance their entrepreneurial drive as they start virtual businesses and franchises.¹⁰

- ***A deep-felt need for faith, spiritual strength and strong families to offset a "carpe diem" attitude of pessimism.*** It is likely they will seek to fill this need through "atypical religious means" (they will seek religious truth through their own personal pursuit rather than through the established denominations). They may have better family values than their parents as they marry later and promise to do better with their children.¹¹ In order to serve the AAN soldier the chaplain of tomorrow will need "to produce more community in the Army...working towards a healthy garrison ministry that will draw the single soldier to the chapel," according to Chaplain (BG) G.T. Gunhus, Army Deputy Chief of Chaplains, "...and develop good preachers who can nurture that community."¹²

- ***A resistance to diversity (racial, religious, ethnic, gender).*** They grew up in a culture of diversity, yet they prefer their "own kind". The chaplain of tomorrow must have "ethnic skills...so we can avoid a Bosnia...and not see each other as different...(the chaplain must have) more inclusion of other faith-groups in his religious toolkit and take a serious look at the growth of Islam in our own country."¹³

- **An unrealistic and materialistic view of life.** Many of this generation will refuse the lower-paying jobs or "working from the bottom up." They will feel they deserve the higher paying jobs **now!** They "have come to expect a whole lot for nothing...wanting it all and wanting it fast."¹⁴

- **A desire for community and fellowship.** The Xers may yearn for more community. As one Xer rock band puts it, "I am homesick for the home I never had."¹⁵ This desire for more community is in stark contrast to the Xers parents (the current generation) who basically are a-social: "They put their porches in the back of their homes, rather than in the front," Chaplain (MG) Donald W. Shea, Army Chief of Chaplains, observes, "...cocooning themselves in their homes with the TV remote in their hands."¹⁶

- **A disregard of the military as a viable career.** The 20th Century values of patriotism, duty, honor and country will not be as strong. As one USAR chaplain put it, "Kids today have little patriotism...and fewer and fewer have any kind of military service. There will be few veterans in the future."¹⁷ Another said, "Youth today do not look upon the military as a career...nor do they have the kind of people skills the military may demand in the future."¹⁸

- **A strong desire to "rewrite the rules in all of society."**¹⁹

If Generation X says anything about itself it is that the "old" values are changing. Today's military, with its

conservative values, may find it difficult to communicate with a generation not sharing those values. Rules, for example, will not have the weight they once did; Xers will not respond well to being judged and pushed to conform.²⁰ When these characteristics are coupled with a fast-paced shift in how America and the military "does business", it portends a great deal of uncertainty about how America will respond to dangers.

The USAR chaplain is in a unique position to bridge this generation gap as he serves both communities. As he interacts with the Active Component via "Total Army" sustainment training events he can bring to the training table the latest challenges and issues with which America is wrestling.

THE ARMY AFTER NEXT

These days, the best minds in the business are trying to prepare for a war no one has ever fought.

— Russell Watson & John Barry²¹

If the soldiers of the future will be different, so also will be the way the Army goes to war. The battlefield scenarios of the twenty-first century are already being practiced in the battlelabs and war exercises of today's Army. This battlefield of the future is a direct result of the dramatic changes brought about by the end of the Cold War. What was once thought about only in the world of scholarly conceptual and speculative thinking now includes the military strategist as well.²² The

result? An aggressive and specific look at how the Army does business now and in the future via a force redesign called, "The Army After Next (AAN)".²³

HISTORY OF THE ARMY AFTER NEXT

In January of 1995 the Chief of Staff of the Army, General Gordon R. Sullivan, published a seminal document titled, "Force XXI...America's Army of the 21st Century".²⁴ In that document he declared,

We are creating a force that meets the needs of the 21st Century by leveraging technology so that America can better accommodate the vastly changed geopolitical landscape...we are making fundamental changes in our doctrine, organization, and training.²⁵

This document set forth the notion that the "central and essential feature of this Army will be its ability to exploit information."²⁶ The stage was set for a dramatic effort to develop the "quantum leap in capability" Force XXI would provide.²⁷ The hope was that the objective of "Win the Information War" along with the other five objectives of "Dominant Maneuver, Conduct Precision Strike, Protect, Project and Sustain"²⁸ would enable the Army to effectively complete any mission it was given in the new environment of the 21st Century.

The ending of the Cold War was not the only catalyst to bring about such changes: a decreasing budget and continuing reductions in manpower pushed the Army leadership to rethink how it did business. The resulting Force XXI plan identified the need

for "changing the Army from a power projection force to an information age, full-dimensional force of the 21st Century"²⁹. The hope was to seek ways in which the Army could leverage technology and make the Army better than ever as it looked out to the year 2010.

As the Army leaders of 1995 pressed on with the mandate of Force XXI, it became clear that a broader look into the future was needed. The new Chief of Staff of the Army, General Dennis J. Reimer, and the Commander, Training and Doctrine Command (TRADOC), General Frederick M. Franks, Jr., established the AAN project in February 1996 to "assist our Army leadership in developing a vision of future Army requirements. The focus of the project is on issues of interest to the Army looking out thirty years."³⁰ It "seeks to provide the Army of 2020 with the physical speed and agility to complement the mental agility inherited from Force XXI".³¹

KEY PRINCIPLES OF THE AAN

Consideration of the Chaplain's role in the AAN first demands a brief overview of the cardinal principles of the AAN. First and foremost is the principle of **knowledge**. Major General (MG) Robert H. Scales, U.S. Army War College Commandant, declares that knowledge will be the "coin of the realm in 2020."³² Knowledge is essentially battlefield knowledge, i.e., "the ability to see the battlefield and to know the enemy...."³³ It

is "exploiting information technologies to create a knowledge-based Army."³⁴ Information supremacy provides knowledge of the battlefield.

One military leader puts this demand for information in focus when he says,

Central to these developments (of harnessing new technologies and techniques to increase efficiency and productivity) is the shift to network-centric operations, which are characterized by information-intensive interactions between computational nodes on the network...there is "value" that is derived from the content, quality, and timeliness of information moving between nodes on the network. This value increases as information moves toward 100% relevant content, 100% accuracy, and zero time delay - toward information superiority.³⁵

The second principle is **speed**, i.e., the pace of movement across the killing zone.³⁶ It is probable that a future enemy may not be interested in beating us on the battlefield; rather, his goal may be simply to achieve a stalemate. Time is the United States' enemy in a circa 2020 war; speed and agility will give the Army the edge.³⁷ Without the "physical agility to move rapidly and adroitly across a larger and more lethal battlefield," the Army cannot exploit any advantage of being a knowledge-based Army.³⁸

A third principle is **intellectual agility**, i.e., the ability to make swift, confident decisions across the missions of reassure, deter and compel.³⁹ Every soldier will be using mental

abilities to the fullest in a 2025 war where information management is dominant.

The character of war in 2025 will also include such principles as *rapidly deployable Active and Reserve Components' forces, global partnerships, mobile and self-deployable ground forces, and increased OPTEMPO where time may outpace political decisionmaking.*

TRAINING IMPLICATIONS FOR USAR CHAPLAINS

It is clear that the Army After Next project is moving very fast in promoting information supremacy. It must be remembered, however, that although information knowledge will be key, all information must be handled in some way by a human being...this is where the chaplain will play a key role.

The AAN demands a high degree of intellectual competence, ability to operate in a very compressed planning and operations cycle, a mature, better-experienced leader and a high degree of professional trust and confidence between leaders and led.⁴⁰ Stress will be higher than ever. The speed and lethality of the future battlefield portends a future in which soldiers will demand opportunities to worship and prepare themselves for battle.

As the Army Chaplain Corps prepares for the AAN, changes in doctrine and composition will have to occur. But the training strategy and implementation is the key to a successful future.

Implication #1: USAR Chaplains must be trained on all the latest hardware, software and other information tools that will give him knowledge of the battlefield. When a chaplain comes to the Army from three or four years in seminary, technological expertise is not one of the core competencies which accompanies his Masters degree. He may be proficient with the computer insofar as word processing and electronic mail (Email) is concerned, but information technology as forecast in the AAN is not part of the seminary training plan. Consequently, the Army Chaplain School Basic Course must be the place where the professional expertise of the chaplain is wedded to the latest information technology of the AAN. Hands-on training on radios, computers, Global Positioning Systems (GPS) and any other current knowledge-based system is crucial.

One author suggests that the battle of the future will be compressed and "during the actual combat phase, unit ministry teams often must provide religious support to soldiers in the combat area by remote means."⁴¹ Whether the "remote" is a video tape or instant video-teleconferencing, the chaplain of the AAN must be handy with technological ministry for "without some form of communication, there is no support, no sustainment."⁴²

A new Army pamphlet, *Information Operations* (IO) proclaims that the AAN Army will be one in which "victorious military

operations demand the successful conduct of IO. Few greater challenges face us today or in the future."⁴³

Implication #2: USAR Chaplains must be prepared to be as mobile as the soldiers he serves. Current doctrine keeps the chaplain deployed

with the unit to provide religious support to all elements of the force. When tactically feasible... battalion UMTs move forward to provide religious support to all elements of the battalion: companies, platoons, squads and teams.⁴⁴

This doctrine should not change. The same Field Manual also declares that "as lethality and intensity increase, religious support becomes more important to the soldier. Religious support demands greatly increase in situations of mass casualties, hasty burials, battle fatigue, and capture."⁴⁵ It is likely that the intense speed of the AAN will demand even more requests for religious support on the front lines.

Michael Hobson outlines the challenges for the UMT in the highly mobile AAN:

To maintain the essential contact with the soldier the UMT must 1) keep pace with the operational speed and time (OPTEMPO), keeping track of where the support elements are located, even when moving; 2) quickly process the information concerning the operation's progress as it applies to the UMT mission, maintaining operational awareness to survive and remain effective as a team; 3) receive and satisfy the demands for religious support before, during and after an operation; 4) be prepared to provide acceptable substitutes for actual ministry of presence in lieu of providing no religious support at all.⁴⁶

Implication #3: USAR Chaplains must be trained to deal more effectively with the profound stress of the AAN battlefield. When commanders may make decisions that may outpace that of the political leadership, the stress of that burden may call for highly trained chaplains to help prepare commanders and leaders for the ramifications of such decisions. The stress placed on soldiers who must make every shot count from their multi-million dollar weapons systems to the leaders at every level who face intense lethality in the face, will be high. The chaplain must be trained and ready

(Because) stress, anxiety, fear, and fatigue will remain an integral part of combat and may actually increase as speed, volume of information, physical isolation and lethality reach unprecedented levels...AAN warfighters, planners and decision-makers will require greater degrees of psychological resilience and cognitive flexibility.⁴⁷

The AAN also suggests that the future Army may require the UMT to train with his unit for long periods to build unit cohesion and the critical elements of trust, confidence and readiness.⁴⁸ General Scales declared that the Army has to think about "platoon leaders with 10 years of longevity or a couple of commanders with 20 years of longevity in order to build units that are tightly bonded and are able to deal with this high degree of psychological stress".⁴⁹ USAR chaplains often serve a community and USAR unit for several years, providing that longevity.

Implication #4: USAR chaplains will need more training in Civil Affairs-type operations. Since the AAN is assuming coalitions, alliances and joint operations will be the way the military does business, chaplains must be well-grounded in the implications of such joint operations. Religious issues will be at the fore of most future conflicts; chaplains will be a key force multiplier through his understanding of the culture for such activities. The AAN will employ more of what we call

special operations today - low density, specialized teams where the combat element is moving, yet distanced from operational troops...whenever joint task force (JTF) support requires a "special ops" approach, UMTs will be formed of personnel with special skills (languages, special training) that match mission requirements.⁵⁰

The Chaplain Corps of the future must be aggressively training chaplains in other languages and cultures. One author declares that all AAN soldiers must have a "knowledge of foreign language and cultures, and geography and demography will prove extremely useful even to small unit leaders as will a growing number of combat, mechanical, communicative, and conceptual skills."⁵¹ Bi-lingual USAR chaplains already working in multi-language communities will be a ready asset for future religious operations.

Implication #5: The USAR UMT must be fully integrated in all the Army's simulated and field exercises in order to be a full participant in the AAN. Current software is very limited in UMT

play. Exercises must be created with religious support as part of the exercise. The U.S. Army Chaplain Center and School, in concert with the Army Material Command, is working hard to keep the chaplaincy involved in simulated future battle-field exercises. This endeavor must continue or the chaplaincy will not be able to provide the religious support for which it has been created.

Implication #6: *The USAR UMT must be spiritually fit in order to help soldiers be balanced spiritually, mentally and physically.* The soldiers of the AAN will be grown-up Generation Xers. Apart from a spiritual revival in the USA, it can be assumed religious and spiritual training will have been at a minimum for most soldiers of the AAN Army. The AAN chaplain may find himself called on more to be a prophet than a priest because the great moral foundations of America's society will have been eroded. The AAN USAR chaplain will have an advantage in that he will be dealing with these issues on a daily basis in his civilian ministry. The culture of the AAN will provide ample opportunities for the chaplain to speak boldly about the spiritual roots of American ideology.

The chaplain's spiritual fitness must include an ability to address the new ethical questions that will arise in the AAN. For example, the use of non-lethal force will present new options for the soldier - "Should I use a 'short-term incapacitator weapon' today or should I use my 'long-term sinister killer weapon'?" If

the chaplain has not been taking care of himself spiritually, the ethical and moral questions of the AAN leader and soldier may simply perplex him.

Implication #7: *The USAR UMT must be knowledgeable about the latest military doctrine, joint operations, Operations Other Than War.* Since the expectation is that most future military scenarios are joint, sustainment training must include serious training with the other services. The Chaplain Basic course should spend some quality time helping the new chaplain understand the "language" and culture of the other services. Guest speakers, video training and key books would assist this understanding and give at least some preparation for the inevitable joint operation.

Implication #8: *The USAR UMT must be prepared.* The AAN assumes that Reserve Components will be called upon to serve...and they must be ready to go. The Army After Next Project declares that "Among the key features of future warfare is the notion that 'conflicts will erupt at short notice. In the future there will be a low probability of a short warning major conflict, but a high probability of a short warning small conflict'."⁵² More than ever the USAR chaplain will have to keep his personal affairs in order so he is available at a moment's notice.

The USAR chaplain must also prepare his civilian employer for an almost-certain deployment. Before the AAN, a USAR soldier could go indefinitely without a serious deployment. However, the AAN will be operating in a more complex world with more "flashpoints" than in past eras. Civilian religious groups have had the privilege of seeing their pastor, priest, rabbi or imam available to them almost on call. The world of the AAN promises a much more volatile world and an ever-increasing use of USAR forces to maintain world stability.

Since the AAN will be a balanced mix of active and reserve components, the civilian parish can expect to see their clergyperson go off to war more frequently. The implications for planning and preparation are obvious.

The AAN will demand that the USAR UMT be "up-to-speed" with the religious support planning. Last-minute planning will only hinder the mission. Hobson suggests some key mobilization planning guidance which applies across the Active or Reserve Components, but has special relevance for the USAR UMT. The USAR UMT must consider these actions before mobilization occurs:

- Identify religious support requirements for the different types of operations and contingencies.
- Review available data bases on assigned contingency areas of interest. Conduct initial planning for these areas. Begin drafting the Religious Support Plan (RSP).
- Manage religious support requirements from the supported units.
- Prepare and practice conducting religious support survey activities as part of in-garrison mobilization rehearsals. Use battlefield simulations to refine weak points in religious support coverage for each type of mission.

- Understand the S3 battletracking capabilities; practice linking into near-real time reporting to all deployed, in-transition, or preparing-to-deploy UMTs.
- Disseminate religious support information to the commander, staff and subordinate UMTs.⁵³

Some USAR chaplains will be slotted in the new "Chaplain Support Teams" (CST).⁵⁴ These 2-5 person UMTs, found only in the USAR, will train for quick deployment. Only those able to mobilize quickly will be allowed to be slotted in these units.

Implication #9: *The Chaplain Corps must begin recruiting in the colleges of the USA.* This issue is not training, per se, but it deals with the kind of person the Chaplain Corps will have available to train in the AAN. The average age of a seminarian in 1997 is approximately 37 years. In many key Protestant "shortfall seminaries" (seminaries which teach infant baptism, i.e., Episcopalian, Presbyterian, Methodist, Lutheran), close to 50% of the students are women above the requisite age for Army commissioning. Many seminaries are declining or do not "push" the military chaplaincy as a viable option for their students. Chaplain (LTC) Howard Krienke points out that many seminarians are "simply too old" to be recruited into today's Army.⁵⁵ They are already past age 40.

The shortage of priests is of special concern to the Corps. CH (COL) Jack Kaising says the prognosis for future recruiting is "not good...Although 22% of the Army is Roman Catholic, only 75 priests are currently deployable...There are no priests in

hospitals and the Bishops' attitude is 'green suit equals gone forever'."56

Many seminarians are people who have been in the civilian world for a time and then "receive the call" to become part of the clergy ranks. Unfortunately, they are then quite a bit older than their would-be officer peers.

The only solution is to recruit at college campuses. Almost every college campus in America has scores of religious groups from which potential chaplains could be drawn. The Reserve Officer Training Corps (ROTC) is also a place where potential chaplains could be found. Local recruiting offices (which are always near a college campus) could also be used in a more aggressive way to locate potential chaplains in the colleges they serve.

If the Chaplain Corps continues to ignore the college campus as a fertile recruiting ground, it will continue to find itself hampered by an aging corps without genuine diversity.

Implication #10: The USAR UMT must be continuously brought up-to-date with the world situation as it relates to the military. Most USAR chaplains are cognizant of world affairs and can make intelligent conclusions about how the military fits in. However, every sustainment training event should include some kind of world update taught from a strategic viewpoint. The world is changing too fast to ignore regular and current analysis.

Implication #11: The USAR chaplain leadership should develop an AAN "Think-Tank" to ensure USAR chaplains are ready to meet the Chief of Chaplains AAN missions and goals. Serious strategic examination has been lacking within the USAR. The coming changes are too many and too far-reaching to ignore carving out time and resources to creatively think about the future.

CONCLUSION

The thesis of this paper is that training is the most important element in designing future ministry for the USAR chaplain in the AAN. The USAR chaplain brings unique capabilities and challenges to the Army of the future which may have to be dealt with in a more focused way. The essence of this future training is that it identifies the precise areas where USAR, and all Army chaplains, will need special training to keep up with the **technological knowledge, speed and intellectual agility** of the AAN. Only then will the USAR chaplain be an effective spiritual advisor in the "war no one has ever fought."⁵⁷

Wordcount: 5985

ENDNOTES

¹ Toffler, Alvin and Heidi, War and Anti-War, New York, Little, Brown and Company, 1993, 4-5.

² Department of the Army, Chaplain Activities in the United States Army, Army Regulation 165-1 (Washington, D.C.: U.S. Department of the Army, May 1989).

³ An Army chaplain and chaplain assistant are called a Unit Ministry Team (UMT).

⁴ The National Defense Panel of 1997 had suggested this become the National Guard's key competency.

⁵ Tapia, Andres, "Reaching the First Post-Christian Generation", Christianity Today, 9 December 94, accessed from Proquest, 1.

⁶ Ibid., 3.

⁷ Ibid.

⁸ Ibid., 2.

⁹ CH (COL) Stephen Leonard (AR-PERSCOM), interview by author 14 December 1997, Hampton, VA.

¹⁰ Losyk, Bob, "Generation X", *The Futurist*, March-April 1997, 42.

¹¹ Ibid.

¹² CH (BG) Gaylord T. Gunhus (Deputy Chief of Chaplains), interview by author, 13 December 1997, Hampton, VA.

¹³ CH (COL) Calvin Sydnor III (TRADOC Chaplain), interview by author, 13 December, 1997, Hampton, VA.

¹⁴ Losyk, 42.

¹⁵ Tapia, Andres, 3.

¹⁶ CH (MG) Don Shea (Chief of Chaplains), interview by author, 13 December 1997, Hampton, VA.

¹⁷ CH (LTC) Howard Krienke (81st Regional Support Command), interview by author, 13 December 1997, Hampton, VA.

¹⁸ CH (LTC) Paul Pfeffer (85th Division (Exercise)), interview by author, 13 December 1997, Hampton, VA.

¹⁹ Ibid.

²⁰ Tapia, Andres, 4.

²¹ Watson, Russell and Barry, John, "Tomorrow's New Face of Battle," Newsweek Special Issue, Winter 97-98, 67.

²² Metz, Stephen, "Which Army After Next? The Strategic Implication of Alternative Futures", Parameters, Autumn 1997, Carlisle Barracks, Pennsylvania, 15.

²³ Ibid.

²⁴ Office of the Chief of Staff, Army, "America's Army of the 21st Century," 15 January 1995, Fort Monroe, Virginia, 1.

²³ Ibid.

²⁶ Ibid., 6.

²⁷ Ibid., 8.

²⁸ Ibid., 6-7.

²⁹ Ibid., 13.

³⁰ The Army Chief of Staff, "The Annual Report on the Army After Next (AAN) Project," memorandum for Secretaries of the Military Departments, Washington, D.C., 1 August 1997.

³¹ Ibid., 1.

³² Transcript of a brief on the Army After Next, available at <<http://www.dtic.mil/armylink/news/Jul1997/r19970710aanbrf.html>>; Internet; accessed on 25 October 1997.

³³ Scales, Robert H, "Cycles of War", *Armed Forces Journal International*, July 1997, 42.

³⁴ The Army Chief of Staff, 23.

³⁵ Cebrowski, Arthur K. and Garstka, John J., "Network-Centric Warfare: Its Origin and Future", U.S. Naval Institute *Proceedings*, January 1998, 31. The authors contrast "Network-Centric" with "Platform-Centric", i.e., platforms that are computer driven, but are not necessarily networked. Platform-based computing is much slower.

³⁶ Transcript of a brief on the Army After Next; Internet.

³⁷ Ibid.

³⁸ The Army Chief of Staff, 23.

³⁹ The Army Chief of Staff, C-35.

⁴⁰ The Army Chief of Staff, 20.

⁴¹ Hobson, Michael, "Emergency Religious Support on the Empty Battlefield," *The Army Chaplaincy*, Summer-Fall 1997, 8.

⁴² Ibid., 4.

⁴³ *Information Operations*, HQ, Department of the Army, December 1997, 13.

⁴⁴ FM 16-1, "Religious Support", HQ, Department of the Army, May 1995, 1-4.

⁴⁵ Ibid.

⁴⁶ Hobson, 8-9.

⁴⁷ Author unknown, "Army After Next Soldiers and their Units", US Army War College paper found lying around Root Hall, Carlisle Barracks, Fall 1997, 3.

⁴⁸ The Army Chief of Staff, 23.

⁴⁹ Transcript of a brief on the Army After Next; Internet,

11. ⁵⁰ Hobson, 6-7.

⁵¹ Author unknown, 1.

⁵² The Army Chief of Staff, C-37.

⁵³ Hobson, 11-12.

⁵⁴ The Chaplain Support Team (CST)/16-500 Team is two-person UMT with its own Unit Identification Code (UIC). This two-person team can be mobilized alone or with other CSTs to project itself quickly to a hot-spot where religious support is needed. CSTs are only found in the USAR.

⁵⁵ CH (LTC) Howard Krienke, Hampton, Virginia, December 1997.

⁵⁶ CH (COL) Jack Kaising, interview by author, 13 December 1997, Hampton, VA.

⁵⁷ Watson, Russell.

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